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Editor · Ganesh Lalwani

from our readers

Extremely illuminating and refreshing an ideal reference publication

—S Raut Roy (*Padma Shri*)
Founder-Director
Diganta Museum and Research Centre
Cuttack

I found it very interesting and informative In fact I believe, I am not exaggerating if I say that the publication of this Journal is an event in the history of Jain publication

—S N Mital
New Delhi

Verses by Cidananda give much for reflection master-ful translation Also, the coloured painting 'Restoration of Kalinga Jina is my first viewing of contemporary Jaina art much appreciated

—Leona Smith Kremser
Honolulu, Hawaii, U S A

The painting 'Candana giving alms to Lord Mahavira' is appealing as well as beautiful The historic story of Candana would have remained poorer if it was not so clearly depicted in the picture The Atomic Theory of the Jainas gleaned from Dr P C Ray s *Hindu Chemistry* is revealing When there was no scientific research worth the name in the West, it is heartening to know that the Jaina savants had made such a startling contribution to the field of atomic research We knew nothing about the historic activities of Virchand Gandhi, the great contemporary of the illustrious Swami Vivekananda

—Jagadish Chandra Bhattacharyya
Mirzapore

I am a regular reader of your *Jain Journal* I read minutely all the articles published in it It is a matter of regret that a journal containing such materials was never published before nor is being published at present in any language of our land Maybe your journal is widely acclaimed in the West, but it is difficult to say how many of our own countrymen are profited by it It is also difficult to say how much we, the Jainas, are profited by it Your Mahavir Jayanti Special Number of this year is the finest example of collection of materials Will it not be proper to print the whole matter in a book form so that it may be easily available to all ? Its Hindi edition may also be published There is not a single book in any language on the state of Jainism in different States of India If you have it published in a book form and put it on sale with the booksellers, you will do a great service

—Kasturmal Banthia
Nepanagar, M P

I have come across your Journal and think that this Journal is very useful for common people to know in detail about Jainism After seeing through your Journal, I am much impressed I would like to suggest that the Journal should be brought out also in Hindi language to enable common people to enjoy the advantages from your Journal I hope you will think seriously over the matter and will take necessary action towards the issue of Hindi copy of your Journal

—Prakash Chandra
Madras

OURSELVES

dasakappabbabahārā nijjūdhā jena navamapubbāo
bandāmi bhaddabāhum tam apacchimasayalasuyanāni
—*Ṛṣimandala Sūtra*

I bow to the last of the *Srutakevalis* who have extracted *Dasakalpa* and *Vyavahāra* from the ninth *Pūrva*

Elsewhere in this issue we have printed a speech by Major-General P S Lama, Royal Consulate General Nepal, delivered on the occasion of this year's Mahavira Jayanti Celebration His speech reminds us of the great Bhadrabahu, last of the *Srutakevalis* and illustrious author of the celebrated *Kalpa Sūtra*, who, according to the *Svetāmbara* Jaina tradition, migrated to Nepal during the reign of the Nandas and did not come back from there As he was the last to retain in memory the fourteen *Pūrvas* which were the sacred words of the great master Mahavira, Sthulabhadra, one of his disciples, went to Nepal to acquire this

sacred and rare knowledge from him. Sthulabhadra acquired the knowledge of the thirteen *Pūrvas*, except the last one entitled *Dṛṣṭivāda*, and on the basis of this knowledge codified the sacred words in eleven *Angas* at the Council of Pataliputra which met under his chairmanship This tradition of the *Svetāmbara* Jainas about his going to Nepal is, however, not accepted by the *Digambara* Jainas according to whom during the reign of Candragupta Maurya, Bhadrabahu, in anticipation of a twelve-year famine, led an exodus of Jaina monks to the South where he died We have no intention to open a controversy here on this score but purely as an academic exercise it may be of interest to check, if possible, the incident as current in the *Svetāmbara* tradition from the Nepalese literature as to whether there is any reference to this therein , and if any Nepalese scholar throws decisive light on this, that will not only set at rest the present cleavage between the two traditions as current among the Jainas but will forge a fresh link between India and Nepal, with its roots going several centuries before the Christian era

There is another very interesting item of which there is mention at many places in the Jaina literature This is about the *ratna-kambala* (jewel-blanket) whose mechanism kept one cool in summer and warm in winter Now, this *ratna-kambala* was always imported into India from Nepal and it was so costly that even a monarch like Srenika (Bimbisara) of Magadha found it hard to purchase even one piece But at that time in India, there were many merchant-princes, richer than even the kings, and in Srenika's own capital there was one who bought thirty-two pieces at a time It will be of interest again to check, if possible, from the old Nepalese literature if there is any analogous reference to this curious item therein If any scholar from India or Nepal can throw further light on these topics, we shall be happy to publish their contribution in our Journal

A Party of Dancers and Musicians
Panels from Jaina Temple, Mt Abu

My Homage to Lord Mahavira

P S LAMA

Jainism is one of the earliest religions of the world and Lord Mahavira is the last, but the everlasting, of *Tirthankaras* of this great religion Mahavira is the greatest and rarest of the victors that mankind has ever seen But it is a victory not of the sword, nor on the battlefield It is a victory of the human soul over man's baser passions which make him a prisoner of himself He becomes '*Jina* and from this word is derived the name Jaina and Jainism More than 2500 years have passed since then and hundreds of empires have been founded and lost but the road to victory that Mahavira gave to mankind is still shining in its pristine purity and glory How wonderful indeed is this victory ! The voice of *ahimsā* released by Lord Mahavira and Lord Buddha is still stirring the hearts of mankind through the ages What a strange coincidence of history that the sacred land of ours—Nepal and India—saw the advent of Lord Buddha and Lord Mahavira, the two Princes of Peace, almost at the same period of history and at very nearby places Lord Buddha was born in my country in Lumbini in 560 B C and Lord Mahavira in 599 B C in Ksatriya Kundapura near Vaisali (Muzaffarpur) in Bihar

Buddhism and Jainism have striking similarities between them Of course every religion is as true as another, but Buddhism and Jainism are very close and akin to each other, and both have the same spiritual goal of *moksa* or *nirvāna*—that is, the liberation of the soul from the shackles of *karma*—from the cycles of birth and rebirth, and both passionately believe in peace and similar other virtues The differences between them are more in approach and emphasis rather than in substance and these differences only add beauty to their individual identity but, after all, both these great religions are enlightened by the same effulgent light of ultimate *nirvāna*

Jainism, as I understand it is a thorough-going religion It does not merely rest on a set of theoretical beliefs A true Jaina practises in letter and spirit, in heart and soul, what he believes Jainism does not allow human life to drift in the ocean of eternity between the cycles of births and rebirths, ever and anon It prepares its followers to proceed positively tirelessly and steadfastly as far as possible during a lifetime towards the goal of spiritual liberation—*moksa*—the *sumum bonam* of human life For a Jaina *sādhu* (monk), no hardship, no sacrifice no suffering no pain is too great that promises him his spiritual salvation He is ready to pay any price that would bring him nearer that goal In Jainism, there is no short-cut to emancipation Every moment of his being must be exercised rightly and rigorously to achieve his ultimate goal There is no holiday for him from virtue *Samyak darsana* (right seeing), *samyak jñāna* (right knowledge) and *samyak cāritrya* (right conduct) must be reflected in his every thought, deed and action These are the three jewels or '*triratna*' in Jainism

For lay-followers (*śrāvakas* and *śrāvikās*), Jainism offers a very useful and practical religion They are not required to renounce the world but are expected to discharge their household duties by honest means and live progressively a pure life Twelve rules of conduct (*vratas*) are prescribed for them They are to keep away from anger, avarice and pride They are to be truthful, faithful, helpful, just and kind to all Jainism does never allow an extravagant life It holds the principle of considering the well-being and happiness of others first In this sense, Jainism is absolutely altruistic Jainism seeks to establish a just social order in which each will have according to his needs and and none should covet more than his actual needs This is indeed a very sound principle, and in this age of social unrest, if this principle is followed in practice, truly and sincerely, as Jainism preaches, how happy may this world be !

Jainism puts great emphasis on righteous life and helps to pull men out of the morass of this mundane world ever and ever to a higher spiritual plane This is the beauty of Jainism

The centre-piece of Jaina philosophy is *ahimsa* *Ahimsā* in Jainism is not just non-violence in the ordinary sense of the word It is not just physically refraining from killing or hurting an animal It is a far deeper feeling It is essentially a matter of self-realisation, realisation that it is the same soul that pervades all earthly creatures, even the smallest of the small, and everywhere, in all objects, both animate and inanimate, all over the universe This feeling of equanimity of view is the spiritual conception *per excellence* of Jainism The faith that seeks to realise this supreme idea can never do any wrong to fellow-men or for that matter to any fellow-creature, even a bird, a beast or an insect To a world torn by wars and dissensions and still sitting in hostile postures, one against the other, Jainism shows a new horizon, an enlightened way, to peace and harmony

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Speech delivered on the occasion of the Fifth Anniversary of the Jain Information Bureau sponsored by Jain Bhawan on the Mahavira Jayanti day on March 31, 1969

A Mechanistic View of the Jaina Omniscience (Kevala-Jnana)

S GAJAPATHI

"In time people who avoid science may even become suspicious or fearful of its supposed mysteries'

—Bernard Jeffe in *Coil of Life*

[This essay which is somewhat unconventional from the rest printed in this journal needs a little prelude about its genesis The idea originated with the author years back when he ran a small spectacle lens manufacturing factory at Madras To be more useful in his manufacturing profession he went through some books on the theory of light and a few others on the mechanics of lens polishing from whence he slipped into astronomy, atomic physics and some applied sciences and in the light of his scientific as well as professional knowledge tried to

understand some of the basic things, notably *ajiva dravyas*, in Jaina philosophical literature His more immediate impetus, however, came from G R Jaina's *Cosmology, Old and New*, of which he has made much use in this essay, and also A S Jain's translation of *Sarvārtha-siddhi* entitled *Reality* Other *ācāryas* like Kunda Kunda, Amrta-candra, Padmaprabha, Maladharideva, Jayasena, Subhacandra have influenced him at different stages These will be indicated at the end in the form of an epilogue

The manuscript was initially presented to Sri M H Shah, former general-manager of the Hindusthan Aircrafts Ltd, and the founder of the Nirvanasram, Sravana Belgola The author desired the manuscript to be forwarded to Dr A N Upadhye, the well-known Jaina scholar, not with a view to its publication but to know his concurrence with or difference from its thesis and in case he concurred, he felt, Dr Upadhye might like "himself to bring out an excellent, lucid and authoritative volume" on this subject The manuscript, however, reached Dr Upadhye through Sri S D Vandakudre, a retired principal at Kolhapur The relevant portion of Dr Upadhye's communication to Sri Vandakudre is quoted below

"I have gone through the essay carefully The author has a good understanding of some Jaina tenets which he is trying to express in modern terms The first and the last chapters, with a little retouching, can go as independent article in some magazine, the matter has to be edited and expression made simpler There is a *Jain Journal* published from Calcutta He may try that magazine

'The other chapters deal with obscure topics in a more obscure way Some context I am not able to follow, naturally it is not correct to say anything more about them '

While editing and compressing Sri Gajapathi's rather lengthy article, however, we felt attracted to his 'obscure topics', though no effort has been spared to improve upon his 'obscure way' to impart readability without in any way affecting, altering or modifying his thesis The more obvious things in his article have been dropped on account of limitation of space and also because of their being too commonplace or too familiar To do so, of course, we have the permission from the writer When the full text is published, which will be another instalment, we would welcome learned comments from our interested readers

—*Editor*]

I Introduction

Jaina philosophy not only talks of the possibility of the attainment of omniscience, by the liberated souls, it also contains a mechanistic theory about the channel of the acquisition of the extra-sensory supreme knowledge There is no mystery involved in it We shall explore into this mechanistic theory of omniscience as mentioned in Jaina philosophy with the background of modern scientific knowledge

The *Tattvārtha Sūtra* defines *sat* and *dravya* as follows *'utpāda vyaya dhrauvya yuktam sat'* and *'sat dravya lakṣaṇam'* *Sat* or existent' is a collective name for a triple state of existence comprised of *utpāda* (origination of a new mode or shape), *vyaya* (destruction of the old mode or shape) and *dhrauvya* (permanence of the substratum of substance) *Dravya* or substance is possessed of this trinity which is called *sat* Thus every substance possesses permanency while undergoing modification

Dravya or substance according to the Jainas are six in number, viz , *jīva*, (souls), *pudgala* (matter), *ākāśa* (space), *dharma* (medium of motion), *adharma* (medium of rest), *kālāṇus* (time-particles)

Now, this triple state of existence is simultaneously accomplished in every substance by the rise and fall of the wave crest and trough of their inherent imperceptible stationary wave-motion An example of stationary wave-motion is the waves happening on the surface of water Of course, soul and matter possess, in their condition of bondage perceptible and imperceptible changes, in the form of birth, growth, decay and death in different organic beings and elementary particles of matter combining into molecules of infinite forms and sizes Yet the imperceptible wave-motion serves as the heart or core of all these changes The wave-motion happens in every substance, every moment, incessantly, because of their inherent perpetual energy, making substance dynamic and pulsating eternally

Scientists speak of several kinds of wave-motion or simply waves, viz , water waves or wave-motion happening on the surface of water , sound waves generated by the vibrating objects passing in the medium of air , the electro-magnetic waves comprising the light, radio and television waves travelling in the medium of ether, and so on

The Jainas were aware of all these waves of external sources and, in their opinion, these stimuli form the medium for the mundane soul's

empirical perception, clairvoyance and telepathy They have simultaneously stated the existence of inherent super-energetic stationary wave-motion of a special kind and the concomitant energy carrying waves of infinite speed in every soul This wave-motion forms the real medium for super-consciousness or omniscience of every emancipated soul, embodied and dis-embodied

Jaina philosophy speaks of two kinds of stationary wave-motions, one of infinitesimally short wave-lengths and another not of such short wave-lengths However, the second wave-motion's wave-lengths are extremely minute forming a million-millionth part or even less than the wave-length of ultra-violet light wave These two are *aguru-laghu-sād-guni-hāni-vrtti-paryāya*, in short, *artha-paryāya* and *vyāñjanā-paryāya* The first wave-motion is common and exists in all the six substances The second one which is special exists in souls and matter only *Paryāya* generally means change but here it signifies wave-motion

II Artha-Paryāya

Aguru-lahgu-sād-guni-hāni-vrtti-paryāya or *artha-paryāya* (wave-motion) is extremely subtle (*suksma*) so that an imperceptable rhythmic rise and fall of crest and trough are constantly taking place in the parts of substance every instant (*samaya*) in six different steps or wave-lengths

The six different wave-lengths of this wave-motion are as follows

(1) One part of a *sankhyāt* (number expressible in figures or countable),
(2) One part of *asankhyāt* (countless or minimum infinite minus one),
(3) One part of *ananta* (infinite number),
(4) One part of *sankhyātguni* (countable × countable),
(5) One part of *asankhyātguni* (countless × countless),
(6) One part of *anantaguni* (infinite × infinite)

Each substance is stated as possessing infinite attributes The principal among the common attributes of all the six substances are six as follows

(1) *astitva*—existence , indestructibility , permanence , capacity by which a substance cannot be destroyed

(2) *vastutva*—functionality , capacity by which a substance has a function or use.

(3) *dravyatva*—changeability, capacity by which it is always changing in modification

(4) *prameyatva*—knowability, capacity of being known by some one or being the subject-matter of knowledge

(5) *aguru-laghutva guna*—individuality, capacity by which one substance or attribute does not become another and the substance does not lose the attributes whose grouping forms the substance itself

(6) *pradesatva*—spaciality, capacity of having some kind of extension or location in space

Aguru-laghu term is used in four different senses in Jaina philosophy The first, *aguru-laghu-nāma-karma*, is a sub-type of body-building (*nāma-*) *karman* The second, *aguru-lahgu guna*, is the fifth common attribute of all the six substances stated above The third, *aguru-laghu-ṣād-guni-hāni-vṛtti-paryāva* is the first type of stationary wave-motion with which we are concerned here The fourth one is *aguru-laghutva*, one of the eight special attributes of the emancipated soul (*siddha jiva*)

Aguru-laghu-ṣād-guni-hāni-vrtti-paryāya makes explicit all the above-mentioned six principal common attributes in all the six substances in all the states of their existence, in the past, present and future, in brief, eternally

Aguru-laghu-ṣād-guni-hāni-vrtti-paryāva (wave motion) by its repeated formation of crest and trough (growing and decaying of crest) every instant in the parts of substance fulfils the condition of origination of a new mode and destruction of the old mode but the basic substance persists through this change of appearing and disappearing The triple state existence (*utpāda-vyaya-dhrauvya*) which is the chatarcteristic of *sat* is fulfilled in this way *Sat or astitva* means to be in existence This is the first common attribute of all substances

Darvya or substance always possesses attributes and undergoes modification *Sat* or existent means permanance with change, i e, being and becoming This is the characteristic of *dravyatva* the third principal common attribute of all the substances as noted above

This stationary wave-motion exhibits the existence of substance by reflecting away the contacting external waves to be tuned up by the

knower and the substance becomes a subject-matter of knowledge to some one This is *prameyatva* or knowability, the fourth principal common attribute of all substances

Prameyatva or knowledge of substance necessarily discloses *vastutva* or the function or use of the substance which is the second attribute, *aguru-laghutva-guna* or the individuality or distinctiveness of this substance from others which is the fifth attribute , and *pradeśatva* or the extension of the substance in space or speciality which is the last attribute In this way, this wave-motion stands to exhibit the six common attributes of every substance

Because of the common attribute of *prameyatva* or knowability, the omniscient soul by tuning up all the bouncing-back energy-waves of his *vyañjanā paryāya* (special stationary wave-motion of soul) origin perceives and knows all souls (*jivas*), space (*ākāśa*), medium of motion (*dharma*), medium of rest (*adharma*), time particles (*kālānus*), atoms and molecules of matter (*paramānus and skandas*) and himself with all their attribute and states

But space (*ākāsa*), medium of motion (*dharma*), medium of rest (*adharma*), and time particles (*kālānus*)—these four substances possess only *aguru-laghu-sād-guni-hāni-vrtti-paryāya* Except the imperceptible modification of wave-motion, these four substances are eternally devoid of expansion, contraction or movement Because of this reason these four substances are called *niskriyavān* (inactive) substances They do not have any bondage with one another or other substances They are eternally independent Their presence is taken advantage of by one another or by other substances for their accommodation, movement, rest and modification In this way they remain useful and automatically and unknowingly become causal (*udasina nimitta*) to the happening of things

To be continued

VERSES

CIDANANDA

24

None showeth the Right Way
Each praises his own whomsoever ye ask
But each looks from one angle
To establish his own viewpoint
As it is not viewed from all facets
This becomes a froth
The Vedantist speaks of the *Brahman*
Believing Him to be the only reality
The Mimansaka speaks of the *Karma*
Which arises at one s own doings
Says the Buddhist, the Buddha has shown
The transitoriness of everything
While the Naiyaika has the notion of a Creator,
To a Carvaka it's all a dream,
And to others it is all void,
And then they have other differences
Thus each extols his own viewpoint
And none takes an all-pervasive view of reality
Still calling himself the Omniscient
Says Cidananda only the seeker can find
The Right Way shown by the *Jina*

25

Awake ye my soul,
Drink the beauty of the *Jina*'s face

Cast aside attachment for things mundane
And follow the Right Way
Compare not one earthly pleasure
With meditation, austerities or restraint
His mind runs like a mad horse
Who is immersed in earthly pleasures
For each one of these pleasures,
One has to bear an immense pain
Realising the pure soul in myself
I write all these things
Look how loaded with lust
An elephant courts the pain of bondage ,
Being tempted by the pleasure of the tongue
A foolish fish repents in a net ,
Being attracted by the smell
A bee is caught in the cavil of a lotus,
And this in turn is devoured by an elephant ,
Being attracted by colour
The fly rushes to its death
It is strange that where lies the source of pain
Is beautiful at the first sight
A deer who is sensitive to the sound
Has its head cut-off soon
If those that are attached to one sense only
Bear such an intense pain,
What can be said of those
That are attached to all the five senses ?
Says Cidananda, hearing these words
Stay engrossed in thy own Self

26

I have tasted the bliss of Realisation
My dear, I have tasted it to the full
Know this for certain—
As stone is different from gold
So is Matter from Soul
Love and hatred are causes of bondage
Know them as alien to thy Self
Says Cidananda, Oh my Lord,
From cycles of birth and death
Liberate me by thy infinite grace

The Jaina Theory of Substance

—as it appeared in the Buddhist texts—

BHAG CHANDRA JAIN

Substance (*dravya or padārtha*) in Jainism denotes any permanent existence with its numerous attributes and modifications [1] The substance has indeed a permanence (*dhrauvya*) but its specific phase has *utpāda* (origin) and *vyaya* (destruction) [2] There is neither quality without substance nor substance without quality [3] *Dravya* as distinguished from *bhāva*, is one as a class, and is the inherent essence of all things manifesting diverse forms [4] In its reality it can neither be created nor destroyed it has only substantiality But through its modes it secures the triple nature in character [5]

According to one classification *dravya* is of six kinds viz *jiva* (soul), *pudgala* (matter) *dharma* (principle of motion), *adharma* (principle of rest) *ākāsa* (space), and *kāla* (time) The first five types of *dravyas* are called *āstikayas* (those which have different *pradeśas* or areas like a body) and the last is named *anastikāya* [6]

According to another classification it is of three kinds, viz *sakriya* (active) *niskriya* (inactive), and *sakriya-niskriya* (active-inactive) The *sakriya dravyas*, which have the capacity of moving from place to place, are *pudgala* and *jiva* The *niṣkriya dravva* is just the opposite of *sakriya dravya* It has neither direct nor indirect functional power Space comes under this classification *Kāla* is also included in the category of *niskriya dravva*, though it accounts for changes in other things *Sakriya-niskriya dravyas* are those realities which move about without themselves undergoing changes or motion These have merely *avagāhana* (place) *Dharma* and *adharma* come under this classification

Jiva, *dharma* and *adhrama* have innumerable areas or *pradeśas*, *ākāsa* has infinite *pradeśas* *Kāla* has one *pradesa* [7] These six *dravyas* maintain their identical nature without losing their respective qualities,

[1] *davvam sallakkhaniyam uppadavvavadhuvattisamjuttam gunapajjayasayam va jam tam bhannanti savvanhu* —*Pancastikaya*, 10

[2] *utpadavyavadhrauvyayuktam sat* —*Tattvarthasutra*, 5 30

[3] *davvena vina na guna gunehim davvam vina na sambhavati* —*Pancastikaya*, 13

[4] *Ibid*, 8

[5] *Ibid*, 10 11

[6] *Dravya Sangraha*, 23

[7] *Ibid*, 25

though they are mutually interpenetrating and accommodate one another and mix up to occupy the same space[8] *Ākāśa, kāla, jīva, dharma* and *adharma* are formless or *amūrta dravyas* They do not possess the sense qualities of contact, taste, smell, sound and colour *Pudgala* (matter) alone is *mūrta* All the *dravyas*, except, *jīva*, are *acetana* (devoid of consciousness)[9]

In still another classification, the *dravyas* or *tattvas* are divided into seven categories, viz *jīva* (soul) *ajīva* (non-soul), *asrava* (inflow of *kārmic* matter into the soul), *bandha* (bondage of soul by *kārmic* matter), *samvara* (arrest of the influx of *kārmic* matter), *nirjarā* (shedding of *kārmic* matter) and *mokṣa* (liberation of soul from *kārmic* matter)

The seven *tattvas* are so arranged here as to provide an epitome of the Jaina doctrine of salvation The first two, *jīva* and *ajīva*, comprise the entire universe The plight of the *jīva* in *samsāra* is on account of the *karmic* matter which flows into it *Samvara* and *nirjarā* are the two states in the process of liberation wherein the inflow of *kārmic* matter is first stopped and all *kārmic* matter is subsequently shed The *jīva* thus becomes completely free of *kārmic* matter and attains *mokṣa* These seven *tattvas* are internal and hence '*sat*'

References to above six *dravyas* of Jainism are found in the Pali Canon as well as in later Buddhist literature written in Sanskrit They are, however, not referred to in a systematic order

(1) *Conception of Soul (Jīva)*

In the course of a conversation with Sakya Mahanama, the Buddha speaks of Nigantha Nataputta's doctrine as follows

"If there is an evil deed that was formerly done by you get rid of its consequences by severe austerity To keep away from evil deeds in the future, one should exercise the control of body (*kāyena samvutā*), control of speech (*vācāya samvutā*), and control of thought (*manasā samvutā*) Thus by burning up, by making an end of, former deeds and by the non-doing of new deeds, there is no more transmission of modes for him in the future The stoppage of transmission of modes in the future leads to the destruction of deeds (*āyatim anavassavo*), the destruction of deeds in turn leads to the destruction of ill, the destruction of

[8] *Pancastikaya*, 7
[9] *Ibid*, 104

ill to the destruction of feeling, and from the destruction of feeling all ills wear out" The Buddha says further "It is approved by us, it is pleasing to us, therefore we are delighted'

atthi kho vo nigantha, pubbe pāpakammam katam, tam imāya katukāya dukkarakārikāya nijjiretha, yam panettha etarahi kāyena samvutā, vācāya samvutā, manasā samvutā, tam āyatum pāpassa kammassa akaranam, iti purānam kammānam tapasā vyantibhāvā, navānam kammānam akaranā, āvatim anavassavā kammakkhayo, kammakkhayā dukkhakkhayo, dukkhakkhayā vedanākkhayo vedanākkhayā sabbam dukkham nijjinnam bhavissati ti tam ca panamhākam ruccati ceva khamati ca tena cāmham attamanā ti [10]

This is a comprehensive introduction to the seven reals or *tattvas* of the Jainas The thoughts of Nigantha Nataputta represented in this passage are as follows

(i) The existence of soul

(i) *Sukha* and *dukkha* (pleasure and pain) are due to previous *karmas*

(iii) By ascetic practices with right knowledge one could get rid of the effects of *kārmic* matter

(iv) On the complete stoppage of *kārmic* matter, *dukkhas* would be arrested and without *dukkha* there would be no *vedanā* (feeling), and the absence of *vedanā* would lead to an end of *dukkhas* and this is called *moksa*

Here the first point represents *jiva* and *ajiva*, the second represents *āsrava* and *bandha*, and the third point stands for *samvara* and *nirjarā*, and the last corresponds with *mokṣa*

The *Brahmajālasutta* in the *Dighanikāya* refers to the sixty-two contemporary philosophical views which fall into two categories namely *pubbantānuditthi* indicating the ultimate beginninglessness of things concerned with the ultimate past on eighteen grounds, and the *aparantānuditthi* dealing with the future on forty-four ground All the current views of that time have been classified into these two groups, as the Buddha himself says that there is no other conception beyond them (*natthi ito bahiddhā*) [11]

[10] *M* i 93, cf *M* ii 31, *M* ii 214 ff, also see *A* i 220
[11] *D* i 31-39

According to *pubbantānudiṭṭhis*, the views about the beginning of things in eighteen ways are as follows [12]

(i) Some (*Sassatavādis*) hold in four ways that the soul (*attā*) and the universe (*loko*) are eternal

(ii) Some (*Ekaccasassatavādis*) hold in four ways that the soul and universe are in some respects eternal and in others not

(iii) Some (*Antānantavādis*) hold that the universe is finite, or infinite, or finite and infinite, or neither finite or infinite

(iv) Some (*Amaravikkhepavādis*) wriggle in four ways and refuse a clear answer

(v) Some (*Adhiccasamupapannavādis*) assert in two ways that the soul and the universe have arisen without a cause

In the context of showing the *aparantānudiṭṭhis*[13] (views about the future) the Buddha mentions them in forty-four ways

(i) Some (*Uddhamāghātanikā Saññivādis*) hold in sixteen ways that the soul is conscious after death

(ii) Some (*Uddhamāghātanikā Asaññivādis*) hold in eight ways that it is unconscious after death

(iii) Some *Uddhamāghātanikā Nevasaññi-nāsaññivādis*) hold in eight ways that it is neither conscious or unconscious after death

(iv) Some (*Ucchedavādis*) hold in seven ways the annihilation of the soul

(v) Some (*Diṭṭhadhammanibbānavādis*) hold that *nibbāna* consists in the enjoyment of this life in five ways, either in the pleasures of senses or in one of the four trances

Out of these conceptions, the theories of *Uddhamāghātanikā saññivāda* should be mentioned here, according to which the soul is conscious and eternal The Buddha says "There are brethren, recluses

[12] *Ibid* i 32
[13] *D* i 31-39

and *Brāhmanas* who maintain in sixteen ways, that the soul after death is conscious and it is not subject to decay The sixteen ways are as follows [14]

(i) Soul has form (*rūpi attā hoti arogo param maranā saññā*)
(ii) Soul is formless (*arūpi attā hoti arogo param maranā*)
(iii) Soul has and has not form (*rūpi ca arūpi attā hoti*)
(iv) Soul neither has nor has not form (*nevarūpi narūpi attā hoti*)
(v) Soul is finite (*anta attā hoti*)
(vi) Soul is infinite (*ananta attā hoti*)
(vii) Soul is both (*antavā ca anantavā ca attā hoti*)
(viii) Soul is neither (*nevantavā nānantavā ca attā hoti*)
(ix) Soul has one mode of consciousness (*ekattasaññi attā* hoti)
(x) Soul has various modes of consciousness (*nānattasaññi attā hoti*)
(xi) Soul has limited consciousness (*parittasaññi attā hoti*)
(xii) Soul has infinite consciousness (*appamānasaññi attā hoti*)
(xiii) Soul is altogether happy (*ekāntasukhī attā hoti*)
(xiv) Soul is altogether miserable (*ekāntadukkhi attā hoti*)
(xv) Soul is both (*sukhadukkhi attā hoti*)
(xvi) Soul is neither (*adukkhamasukhi attā hoti*)

A list of sixteen theories regarding the nature of soul is also referred to in the *Udana* [15] The topics listed there are said to be debated by many *Samanas* and *Brāhmanas* and they give views about the Soul which bear similarity with those we find in a section of *Uddhamāghātanikā Saññīvāda* The same points are also treated somewhat differently in the list of undetermined questions [16] The questions have been discussed at several other places in Pali literature [17]

Out of these views mentioned above the thoughts of Nigantha Nataputta can be detected As we know, Buddhaghosa thought that Jainism was a combination of eternalism and nihilism If this is due to an early Buddhist tradition, Nigantha Nataputta's view might have been recorded in Pali literature under these two sections The *Sassatavāda* indicated the eternity of the soul which should have been mentioned from the realistic standpoint and *Uccedavāda* points out the non-eternity of the soul which should have been explained from practical standpoint The soul is eternal and has consciousness according to *niscaya-naya*, and it is non-eternal and is a subject of change in its modifications

[14] *Ibid*, i 32
[15] *Udana*, p 67
[16] *D* i 187, *M* i 431, *Dharmasangraha*, 137
[17] Cf *D* i 195, *S* ii 60

according to *vyavaharanaya* It is also pointed out that the soul is extended over all parts of the body which is very similar to the view of the Jainas Jainism is also of the view that the soul is formless and is possessed of consciousness [18] Buddhaghosa also referred to this view of the Jainas [19]

Potthapada describes the theories of *attā* (soul) as follows [20]

(i) *Attā* has a form and is composed of the four elements enjoying food This is the theory of material soul (*olārikam kho, aham bhante, attānam paccemi rūpim catumahābhūtikam kabalinkāharabhakkham ti*)

(ii) *Attā* is made of mind (*manomaya*) embracing all parts and not devoid of sense-organs (*manomayam kho aham, bhante, attānam paccemi sabbangapaccangim ahinindriyam ti*)

(iii) *Attā* is formless and endowed with consciousness (*arūpim kho aham, bhante, attānam paccemi saññamayam ti*)

(iv) Consciousness is different from *attā* (*anna va saññā añña va attā ti*)

Out of these theories, Guruge is of the view that the first theory probably belongs to the Jainas for Jainism flourished in the same region where the Buddha was active [21] But this does not appear convincing Perhaps a more correct view would be that this theory belongs to the *Cārvāka* philosophy according to which the soul, like the body, is a aggregation of the four elements [22] No such view is accepted by Jaina philosophy The third view can be, of course, recognised as the Jaina

[18] *jivo uvaogamao amuttikatta sadehaparimano bhotta samsarattho siddho so vissasoddhagai* —*Dravyasangraha*, 2

[19] *arupa-samapatti-nimittam pana atta ti samapatti-sannan c assa sannigahetva va nigantho-adayo pannapeti, viya takkamattena eva va, arupi atta sanni ti nam* —*Sumangala Vilasini*, p 110

[20] *D* i 186-7 Cf *D* iii 137

[21] 'The Place of Buddhism in Indian Thought', *Journal* of Vidyodaya University of Ceylon, Vol I No 1, p 25

[22] *atha lokayatam prthivyaptejovayuriti tattvani tatsamudaye sarirendriyavisaya-sanjna tebhyascaitanyam kinvadibhyo madasaktivat vijnanam* —*Bhaskara Bhasya*, *Bauddha Darsan tatha anya Bharatiya Darsan*, p 824 *Cf Sandakasutta* of *Majjhima Nikaya*

theory of soul for soul, in Jainism is, as we have already seen, accepted as formless and conscious [23]

The *Vijñaptimātratāsiddhi* mentions that according to the Jainas, the soul is eternal by nature, and it stretches itself according to the size and shape of the body (*jaināh manyante svabhāvato nityo 'pyātma parināme tu aniyatah dirghahrsvakamanusankocavikasasilatvat*) [24] The *Catuhsataka* also points out that according to some philosophers the soul is spread over the entire body It shrinks and extends according to the dimensions of the body of men or animal Therefore, a bee, bird, elephant, etc have their souls in proportion to their bodies (*evam kecit bhramara-sārasa-pipilikā-hastyādi-nāmātma kāyamātra iti tasya sankocam vistāram va pratipadyte*) [25] This view mentioned in the *Catuhsataka* is definitely related to the Jaina theory of soul Umasvami says that by the contraction and expansion of the *pradeśas*, the soul expands according to the body, as the light from a lamp gets expansion and contraction according to the dimensions of the room That is the reason why a soul can occupy the space provided by an ant or an elephant [26]

Acarya Santaraksita in his *Tattvasangraha* wrote a separate chapter entitled "*Ātma Parīksā*" or the examination of the soul There he refuted most of the relevant theories In this context he examined the Jaina theory of the soul and refuted it on the basis of the doctrine of momentariness as advanced by the Buddhists

The theory of soul, according to the Jainas, as he described, has been established through *dravyārthikanaya* (substance point of view) and *paryāyārthikanaya* (successive-phase point-of-view) He says the soul has the characteristic of consciousness only (*citlaksana evātmā*) In the form of substance, it remains the same under all states (*anuratātmaka* or comprehensive) by nature, while in the form of successive phase being distinct with each state, it is exclusive in its nature (*vyāvrtyātmaka*) This two-fold character of the soul is cognised by direct

[23] *yatha agnirusna parayayenaanyadravyasadharnanavadharyate "ayamagnih" iti, sa cettatsvabhavo na bhavet prativisistasadharanaparyayabhavadagneranavadharanaprasangah tatha atmano'pi jnanadanyatve'navadharanam, yato yamanyadravyasadharanajnanaparyayah tatsvabhavat, tato'nanyo dravyarthadesat sa cenna jnanasvabhavah satyevamajnah syat, tatascasyanavadharanaprasangh —Tattvarthavartika*, 1 6

[24] *Vijnaptimatratasiddhi*, p 7

[25] *Catuhsataka*, 10 18

[26] *pradesasamharavisarpabhyam pradipavat —Tattvarthasutra*, 5 16 , also see *anugurudehapamano upasamharappasappado ceda —Dravyasangraha*, 10

perception, and does not stand in need of being proved by other evidence Thus consciousness which continues to exist through all states, even though these states are diverse, are forms of motion and rest, from the substance standpoint, while the successive phase consist of the diverse states which appear one after the other , and all these are distinctly perceived

digambarāsta eva prāhuh cillakṣana evātmā sa ca dravyarūpena sarvāvasthāsvabhinnatvāt anugamātmakah, paryāyarūpena tu pratyavastham bhinnatvāt vyāvṛtyātmakah etacca pratyakṣatah eva siddhamātmano dvairūpyamiti na pramānāntaratah prasādhyam tathāhi—sukhādyavasthābhede'pi yadavasthātrsarvāvasthāsu caitanyamupalnbhyate taddravyam , paryāyastu kramabhāvinah sukhādyavasthābhedah te ca pratyakṣatah eva siddha iti parasya bhavah [27]

Santaraksita further explains the above view of the Jainas stating on behalf of them that there would be no difference between substance and successive phase on the ground of their non-difference regarding place, time and nature, the two would be held to be one The two may be different as regards number and other factors For instance, the difference regarding number is that the substance is one, while successive phases are many By nature one is comprehensive, while the other is distributive In number a jar, for example, is one, but its colour and other attributes are many In this way, their functions, etc are also different But substance is not absolutely different at successive phases Therefore soul and its modes are also not absolutely different Having the characteristic of consciousness it is eternal and constant from the view of substance, while from the view of successive phases it changes in its modes such as pleasure, pain etc

deśakālasvabhāvanamabhedādekatocyate
sankhyālakṣanasamjñārthabhedābhedastuvarnyate
rūpādayo ghataśceti sankhyāsañjanavibheditā
kāryānuvṛttivyāvṛtti lakṣanārthavibhetitā
dravyaparyāyayorevam naikāntenāviśeṣavat
dravyam paryāyarūpena viśeṣam yāti cet svayam [28]

The Jainas try to convince the opponents by presenting the example of *narasimha* They say that, like *narasimha*, there is no self-contradic-

[27] *Tattvasangraha Panjika*, p 118, ka 311
[28] *Tattvasangraha*, 313-315

tion in the dual characteristic of soul For, the soul is impartiate (*nirbhāga*), therefore it exists in the joint dual form, and hence is not perceived separately [29]

The theory of soul in Jainism, as referred to by Santaraksita, is also referred to by Arcata in his *Hetubindu-tikā* [30] The arguments submitted to refute the theory also are similar The main defect, according to them, in this theory, is the self-contradiction, which is not accepted by the Jainas Santaraksita urged that one entity cannot have two forms He puts forward two points in support of his view He says if there is an unmodified substance in connection with successive phases, there is no difference in it, and in that case, it is not liable to be modified [31] Oneness between substance and its modes will involve the substance to be distributed like the forms of successive phases or the successive phases themselves would be mixed into the substance Hence there would be no difference between them and the theory will be disproved

> *svabhāvabhedamekatvam tasmin sati ca bhinnatā*
> *kathañcadapi duhsādhya paryāyātmasvarūpavat*
> *agaune caivamekatve dravyaparyāyayoh sthite*
> *vyāvrttimadbhavet dravyam paryāyānām svarupavat*
> *yadi ca te 'pi paryāyah sarve pyanugatātmakah*
> *dravyavatprapnuvantesām dravenaikātmatā sthiteh* [32]

As regards *narasimha*, he says, it is an aggregate of many atoms, that is why it seems dual in nature (*anekānusamūhātma sa tathaiva pratiyate*) [33] Thus Santaraksita as well as Arcata[34] refute the theory on the ground that one cannot have two forms Otherwise the eternality and the dual nature would be both untrue and unreliable

[29] *Ibid*, 325
[30] *Hetubindutika*, p 98-104
[31] *Tattvasangraha*, 312
[32] *Ibid*, 316-318
[33] *Tattvasangraha*, 327
[34] *dravyaparyayarupatvat dvairupyam vastunah khalu*
tayorekatmakatve'pi bhedah sanjnadibhedatah
indriyajnananirbhusi vasturupam hi gocarah
sabdanam naiva tat kena sanjnabhedad vibhinnata —Hetubindutika, p 104-7

As a matter of fact, the dual characteristic of soul is based on the standpoint of non-absolutism which is ignored by the Buddhist philosophers The views of the Jainas against these objections have been discussed in my article "Anekantavada and Bhuddhist Philosophers" published in the *Vidarbha Samsodhana Mandala Vārṣika Patrikā*, 1966 I do not therefore want to repeat them here But I need emphasize that there is no self-contradiction in the dual characteristic of the soul provided we conceive the problem through non-absolutistic standpoint (*anekāntavāda*)

To be continued

PAUMACARIU

(from Vol III No 2)

SVAYAMBHUDEVA

On the line of the Demons

Many years rolled by and now Ajita was on the throne of Ayodhya He was in the Iksvaku line Since he was destined to be a *Tirthankara*, his birth, etc, were marked by the same events and similarly attended as those of Rsabha One day Ajita was going to the Nandana Park On the way he saw a charming lake whose surface was bedecked with beautiful lotuses in full bloom In the evening, however, when he was returning by the same route, he saw that all the lotuses had lost their lusture and faded away This raised very significant ripples in his mind about the transitoriness of life Immediately he renounced the world, practised *sukla-dhyāna* and attained the *kevala-jñāna*

Now his cousin Sagara ascended the throne at Ayodhya and became the paramount (*cakravarti*) ruler One day when Sagara was on a trip, his horses became wayward and landed him on a wilderness It was already evening and so it was not possible for the king to return Now while he was relaxing on the bank of a beautiful lake, he was seen by Tilakakesa, daughter of Sulocana and sister of Sahasraksa She fell in love with the king When the report reached her brother, he felt happy and the marriage between Sagara and Tilakakesa was solemnised After this Sagara returned to his capital with the newly married wife

This alliance with the mighty king of the Iksvaku dynasty strengthened the hands of Sahasraksa who wanted to wreak vengeance on Purnaghana, the slayer of his father This he did destroying the latter in the battle Purnaghana's son, Toyadavahana, escaped and took shelter in the audience-hall of Ajita *Jina* When Sahasraksa reached there in pursuit, the *Jina* pacified him by relating previous births of them both and they gave up their enmity

When the Demon chief, Bhima who was present there, heard that Toyadavahana was his son in previous birth, he took him in his embrace and said, "As you were my son in previous birth, even now you are dear to me Accept from me the aerial car Kamuka, and knowledge of many

rakṣasi-vidyā (Demonaic charm), a necklace and the impregnable and sea-girded city of Lanka together with Patala Lanka Toyadavahana accepted the gifts and in Lanka, he founded a new line of Demons Long after this, Toyadavahana renounced the world and was succeeded by his son Maharaksasa At this juncture Ajita *Jina* entered into *nirvāna*

Once sixty thousand sons of Sagara went to the Kailasa mountain to pay their respect to the twentyfour Jaina shrines erected there by their illustrious ancestor, Bharata At the suggestion of Bhagiratha (Bhairahi), they sought to dig out the Ganga and encircle the shrines with its flowing water For this they employed *danda-ratna* to excavate the earth which produced such an upheaval in the region of the serpents that their lord Dharanendra became angry and destroyed them on the spot by his venomous look Only two, Bhima and Bhagiratha, escaped to bring the message of this tragedy to their parent at Ayodhya Sagara was so overwhelmed with grief that he immediately renounced the world As Bhima refused to occupy the throne, Bhagiratha was crowned king

Here Maharaksasa who went out after some time for water-sports with his queens chanced to see a dead-bee in the interior of a lotus At this he reflected 'All who are given to passion meet a similar fate' While he was in such a dejected mood, there arrived a company of monks Delighted at this the king requested them to introduce him to the holy order They said

sāhu lankesara pain jivevau attha je vāsara
jam jānahi tam karahi turantau

"There remain only eight days for you to live, so do what you like" So Maharaksasa renounced the world and his son Devaraksasa ruled over Lanka

On the Line of the Monkeys

In Lanka, after Devaraksasa, there were sixtyfour kings in succession After them, Kirtidhavala sat on the throne Once Kirtidhavala's brother-in-law Srikantha came to Lanka with his wife Kamala, and lived with him for some time When Srikantha was eager to leave the island, Kirtidhavala, to avert separation from him, asked him to choose any one of his numerous islands and live near him This Srikantha did by selecting Vanara-dvipa (Monkey-island) and founding the city of Kiskupura on the mountain Kisku as his capital

Once seeing gods proceeding towards Nandisvara Island, Srikantha also started in order to pay homage to the *Jina* With his retenue, he reached Manusottara Parvata but his further movement was checked So he returned to his city handed over his kingdom to his son and entered the holy order to practise austerities so that he could get qualified to enter Nandisvara Successively eight kings in his line took the same course

Amaraprabha, the ninth king, flourished during the interval between the *Jinas* Vasupujya and Sreyamsa On the occasion of his marriage with the princess of Lanka, somebody executed the drawings of the monkeys in his courtyard When the king became angry, the ministers told him that since the days of Srikantha, they were our family deities, cause of our prosperity and emblem for our dynasty On hearing this the king became remorseful and gave orders to mark the royal crown, the royal umbrella, banners etc, with the monkey insignia Since then his line became famous as the Monkey dynasty

There were several kings in succession both at Lanka and at the Vanara-dvipa When the scene shifts, we have Sukesa on the throne of Lanka and Praticandra on the throne at the Vanara-dvipa

Praticandra had two sons, Kiskindha and Andhraka Once they heard about the *svayamvara* of Srimala, the daughter of Vidyamandara, the king of Adityanagara on the Southern Range and went there It so happened that the princess chose Kiskindha and placed the garland round his neck This enraged Vijayasimha, the leader of the Vidyadharas who declared

abbhantare vijāhara varāhun
paisāru dinnu kim vannarāhun
uddālaho vahu varaittu hanaho
vānara vamsavarūho kandu khanaho

"Who did allow the Monkeys to take seats in the midst of the Vidyadharas ? Take away the bride and kill the groom and wipe out the line of the Monkeys '

Thereupon Andhraka challenged Vijayasimha to a fight and there ensued a battle between the two parties Sukesa, the king of Lanka, also arrived on the scene When Vijayasimha was killed in the battle, Sukesa asked his allies to return to Kiskupura with Srimala

Asanivega, father of Vijayasimha, being told of his son's death surrounded Kiskupura and along with his other son Vidyudvahana challenged Kiskindha and Andhraka to a fight A terrible battle ensued in which the combined forces of Lanka and Vanara-dvipa were routed Andhraka was killed and Kiskindha and Sukesa took shelter in the Patala Lanka Thus annexing the kingdoms of Lanka and Monkey-island and bringing all other Vidyadharas also under his control, Asanivega handed over his kingdom to his son Sahasrara and joined the religious order

Then one day Kiskindha came out and went on a pilgrimage to Mount Meru On his return journey he saw a beautiful mountain where he called his subjects and founded the beautiful city of Kiskindhapura Kiskindha had two sons, Iksurava and Suryarava

Now, Sukesa and his three sons Malin, Sumalin and Malayavat were still in the Patala Lanka Once the sons proposed to go out to see Kiskindha but was forbidden by their father as there was danger all round from the enemy 'We cannot leave Patala Lanka Lanka, which belonged to us since the days of Toyadavahana, is no longer in our possession" This enraged the young blood and Malin took a vow to enter Lanka triumphantly the very next day Accordingly Lanka was beseized and the governor killed in the battle Sukesa and his three sons now re-entered Lanka and paid homage at the shrine of Santi *Jina*

Malin became a mighty conqueror and established his suzereinty on all the Vidyadhara states But he rose for a fall At that time, Indra, son of Sahasrara, was the king at Rathanupura on the Southern Range Malin clashed with him and in the encounter that followed, Malin was killed by Indra The defeated army of Lanka and Kiskindhapura fled in complete confusion Indra put Lanka in charge of Danda and Kisku in that of Yama

Birth of Ravana

Long after this, Sumalin in Patala Lanka got a son named Ratnasrava When grown up, he went to Puspavana for mastering *vidyās* There he met Kaikasi, the daughter of Vyomabindu As previously destined, they were married Ratnasrava founded there a city and called his relatives to live with him

Long after this, Kaikasi dreamt that a lion, after tearing open the temples of an elephant, entered into her womb and that the sun and the moon sat in her lap Ratnasrava interpreted these dreams "You will give birth to three sons, the eldest of whom will be a Universal Monarch of formidable prowess" In due course Kaikasi gave birth to Ravana, Bhanukarna, Candranakhi and Vibhisana

Ravana was adventurous from the early boyhood One day while playing Ravana entered the family treasure-house where was kept a precious necklace from the time of Toyadavahana It had nine gems shaped like planets and guarded by venomous snakes Ravana readily placed it round his neck Immediately there were reflections of his face on the nine gems and he came to be known as Dasamukha (Ten-headed)

ten dahamuhu dahasiru janena kiu
pañcānanau jem pasidhi gau

This feat on the part of the child pleased not only his parents but also Kiskindha Iksurava, Suryarava and they saw in him the highest hope and promise of their lines

Once Ravana seeing Vaisravana pass across the sky asked his mother who he was She replied 'He is your cousin-brother He brought infamy to us by going over to our enemies and usurped our ancestral home Lanka Hearing this, the three brothers went to the terrible forest Bhimavana for mastering *vidyās* They had to encounter difficulties and temptations but they remained steadfast, particularly Ravana, and in consequence he acquired a thousand *vidyās* Ravana then founded the city called Svayamprabha and built a shrine called Sahasrasikhara On hearing his prosperity, his friends and relatives came to join him from Kisku and Patala Lanka

Ravana's Marriage Lanka Reconquered

Through five-meal fasts Ravana came to possess the magic sword Candrahasa He then set out on a pilgrimage to Mount Meru During his absence, Maya and Marica arrived there with the charming princess Mandodari On his return from Mount Meru, Ravana married Mandodari and had two sons by her, Indrajita and Ghanavahana

On another occasion he married six thousand Gandharva damsels by defeating the army of Surasundara

In Kumbhapura, Bhanukarna was married From there he carried occasional raids in the territory of Lanka Vaisravana sent messenger to Sumalin to restrain his grandson or surrender him as ransom This infuriated Ravana who marched on Lanka In the fierce battle that ensued, Ravana defeated Vaisravana, captured his aerial car Puspavimana and entered Lanka Ravana thus became the overlord of a hundred states

Ravana went out on an aerial visit of the white Jaina shrines erected by Harisena in his newly acquired Puspavimana and had halted at Mount Sammeta where he heard the terrific trumpet of an elephant With rare courage, strength and skill, he tamed and acquired the animal and named it Tribhuvanalankara (Ornament of the Three Worlds)

Meanwhile, a messenger arrived with the news of the crushing defeat of Kiskindha s sons in the hands of Yama, governor of Kisku Immediately Ravana marched on the city of Yama and raided it releasing all prisoners and crushing all weapons of torture This enraged Yama who faced Ravana in the encounter and was utterly defeated Yama ran to Indra, the overlord of all the Vidyadhras, and tendered his resignation Indra wanted to march on Ravana but he was dissuaded by his minister and instead messengers were sent to Ravana Ravana gave the city of Yama to Iksurava and Kiskindhapuri to Suryarava Then he returned to Lanka where he was now formally crowned as their king

jiha surabai suravara-purihi
tiha rajju sa im bhuñjantu thiu

Now Ravana ruled Lanka as the Lord of gods did in heaven

To be continued

The Misery
—its what, why, and how—

PRADYUMNA KUMAR JAIN

Misery (*dukkha*), according to Jaina view is an outcome of the confusion of realities and confusion because the reality is not rightly apprehended Before apprehending it rightly we have to know that the reality, by its very nature, is apprehensible That what is apprehensible positively exists To exist is therefore, to be real The real is *āstikya*[1] Existence is its differential characteristic It is, says Kunda Kunda pervasive among all the *padārthas*, it is universal assuming infinite modifications, etc, etc[2] The existence is real the real is existence In addition to it the author of *Pañcādhyāvi* mentions some more attributes attached with the real The real according to it, is, besides being also self-proved (*sva-prāmānika*) eternal (*nitya*) self-dependent (*svābalambi*) and non-conceptual (*nirvikalpa*)[3] The real, assuming that nature is such, is categorized in two ways namely the self (*jiva*) having the quality of conscious-attentiveness (*upayoga*) and the not-self (*ajiva*) having it not From these basic categories emerge some more ones which are meant to explain the riddle of life-cycle—mundane as well as divine They are the influx (*āsrava*) bondage (*bandha*), check or resistance (*sambara*), annihilation (*nirjarā*) and liberation (*mokṣa*)[4] Kunda Kunda added two more categories to the existing list, i e merit (*punya*) and demerit (*pāpa*)[5] thus making an exhaustive list of nine categories (*tattvas*)

In this account of categories the Jaina has a unique position among all the philosophies of the world His uniqueness lies mainly in the elaboration of the last seven categories of the real The *āsrava* and *bandha* are held to be the causes of misery, *samvara* and *nirjarā* to be the ways for eradication of the causes of misery and the last one *mokṣa* to be the ultimate state of soul's emancipation from misery Now, for the sake of systematic exposition of each category we divide our dissertation under three heads, viz what why, and how The 'what' will deal with the meaning of the term, the 'why' with its cause or causes and the 'how with its functioning

[1] Pky, 5
[2] Ibid, 8
[3] Panc 1-8
[4] T S, 1-2
[5] Pky, 108

The What

Āsrava means the influx of matter in the domain of spirit infused in the spirit's own perverted calls, and *bandha* is the retention of that infused matter with the spirit for a certain length of time This shows that *āsrava* and *bandha* are the two states of mutuality of the self (*jīva*) with matter (*pudgala*) They are viewed from two angles, one psychic (*bhāva*) pertaining to the soul-side and the other material (*dravya*) pertaining to the matter-side From these angles they are sub-divided as the psychic influx (*bhāvāsrava*) and the psychic bondage (*bhāva-bandha*), and the material influx (*dravyāsrava*) and the material bondage (*dravya-bandha*)[6] Since both of these categories are equally applicable to both the logically independent and emprically identical series of the soul and matter, they are therefore, relative to *karman*

The Why

The causes of *āsrava* and *bandha* lies primarily in the *avidyā* of *jīva* which is prevalent since eternity It reveals that the knowledge-attribute (*jñāna guṇa*) of the soul is perverted by its very birth It is accompanied by delusion (*moha*) which affects, wholly or partially, the *darśana* as well as the *cāritra*-attributes of the soul, giving rise to wrong belief (*mithyā darśana*) of various types and wrong attitude (*mithyā cāritra*) subsuming in itself the non-restraint (*asamyama*), carelessness (*pramāda*) and vibratory states (*yoga*) of the soul Kunda Kunda collectively calls them as *adhyavasāna*[7] *Adhyavasāna* thus drags the soul into the miseries of the world

Adhyavasāna is rooted in the identity of the soul with other beings[8] In this state the soul loses its self-confidence It becomes the slave of others, and seeks dependence Thus accepting dependence it functions otherwise The otherwise functioning qua-dependence sows the seeds of the miseries of the world, and originates the mutuality of the soul and the matter[9] The mutuality is such that any vibration in either side produces similar echo in the other side This blind mutuality is essentially the cause of *bandha* The chain of misbelief (*mithyātva*), attachment (*rāga*), aversion (*dveṣa*) and other passions (*kaṣāyas*), therefore, goes on endlessly

[6] A Kh K kavya, 115, 284
[7] Ssr, 365, 268, 269
[8] A Kh, to 265
[9] Panc, 2-73, 76

The How

Now, the question is, how this mutuality hampers the infinite attributes of the soul At the mundane stage the functioning of the soul takes shape in three ways, i e , mind (*mana*), speech (*vacana*) and body (*kāya*)[10] These are the three charging points in the orbit of the soul termed as the *yogas* The *cāritra* of the soul is shaped through them Thus any change that occurs in mind body and speech pre-supposes the corresponding change in soul's thought-activities (*bhāvas*) The change in thought-activities caused by certain prior condition brings about the molecular change in the orbit The change in the orbit acts on the environment causing the latter s reaction to it In this process of action and reaction something comes in and goes out of the orbit What goes out is something repulsed out by the soul, and it gets a part of its blocked energy released in that way But in reaction what comes in causes turmoil in soul s region and creates whirl-pools therein Thus the inflown matter is captivated in that newly created situation Also a part of soul's energy is itself captivated in that situation created by the inflown matter So as soon as the whirl-pool gets subsided, the blocked energy—soul s as well as matter's—is released[11] Such a cycle of incoming and out-going never ends, unless the precautionary measures are taken up Thus the captivation of soul and matter is caused by each other through mutual causal reaction (*nimitta naimittika sambandha*)[12] that has absolutely no beginning and relatively no end

In this mutuality, the initiative, as pointed out by Kunda Kunda, seems much active from the side of the soul For the whirl-pools of passions are unconsciously formed by the soul Thence the *kārmic* matter gets life Had there been no passions in the soul, no *kārmic* matter would have been retained frustrating the possibility of *bandha*[13] In this way *āsrava* of *karmas* takes shape in two ways The first, which gets life in the form of *bandha* and the second, which passes away then and there[14] From the point of view of substance (*suddha dravyārthika-naya*) it is the soul that causes its bondage and release, and the matter is dummy neutral The soul creates such situations on account of which the matter is retained or released But from practical point of view the position is reversed The rise of priority-bound *karmas* (*pūrba-karmodaya*) creats some such situations in which the soul's energy is

[10] T S , 6-1
[11] A Kh to 73, p 134
[12] Pky , 60
[13] A Kh K kavya, 114 , Ssr 176
[14] T S , 6-4

moulded spontaneously Had there been no such material change and no inflow of *karmas*, the viewpoint asserts, there would have been no bondage, no enjoyment and consequently no misery of the soul In this way, an organism of the soul comes to be the bundle of *R's* (reactions) against different *S's* (stimuli) It does not have its own independent and absolute entity Or, to put in the terminology of Bertrand Russel, it appears as a perspective, a neutral entity wherein the aspects of several different things function together Thus the soul is held responsible for all the affairs so long as it occupies the central position in the focus of mental perspective But no sooner the view-point shifts from the soul to the matter than the soul escapes responsibility of world forming The Jaina, however reconciles both the view-points through his non-absolute outlook and tends to preserve both of the conflicting views as correct and professes the mutuality of the soul with the matter accordingly In this way, the psychic influx (*bhāvāsrava*) causes the material influx (*dravyāsrava*), and *vice-versa* [15] But it is valid only from relative point of view for, realistically the cause and the effect merge into the substantial identity , whereas the activities of the soul and the matter are not substantially identical From real point of view the soul is the cause of its own thought-activities, while the matter is that of its own Realistically the phychic influx (*bhāvāsrava*) is caused by the soul s own previous thought-activities (*bhāvas*) and the material influx (*dravyāsrava*) by material ones On realistic level such a parallelism is perpetual It may cease to be if either side of it may anyhow be made to cease initially Such a voluntary initiation is possible only in the spiritual side, because it is the experiencing agent and the sufferer of miseries The material influx (*dravyāsrava*) and the material bondage (*dravyabandha*) are only the material translation of spiritual sufferings But change in both the sides is so accurate and concurrent that empirically they have no exclusive value, and appears to be dynamic in mutual causation

Since the soul, in this mutuality of causation, is a sentient entity that wills, it looks quite possible that sometimes this mutuality may not remain mechanical, especially when the soul would voluntarily restrain its thought-activities and would be immune from the side of matter In such a spiritual state, the material influx (*dravyāsrava*) would take place, but finding no receptivity in the form of psychic influx (*bhāvasrava*) it would not retain itself there thus causing no *bandha* at all [16] This proves that as a result of a previous cyclic movement, inflow takes

[15] A Kh K kavya 119, 121 , Ssr 80
[16] Ssr 177, 178

place, but the immunity of the soul does not welcome it, and it purges away at once From this view-point Umasvati classifies the influx (*āsrava*) with passions (*sakaṣāya*) and without passions (*akaṣāya*)[17] Passions catch the inflown matter just as oil-painted body catches the dust,[18] similarly in their absence the inflown *kārmic* matter gets back, as the dust is dashed away by the smooth surface of the pitcher

Āsrava and *bandha*, however, depict a constant state of tension in the domain of the soul The matter bound partially with a certain attribute of the soul forms, in the terminology of neo-psychology, a complex, which is partially subjective and partially objective or it is a fusion of a little part from the side of the spirit and a little from the side of the matter, which is naturally dynamic by virtue of the dynamism of both the constituent entities separately From this dynamic fusion the complex emerges as a psycho-biologic striving, constantly struggling for proper catharsis In this endeavour the person adopts a particular line and philosophy of his actions His attitude is always guided positively or negatively by the complexes Thus by virtue of these complexes the person remains always in a state of mental tension and in order to neutralize the tension he accumulates further collocations grosser than what constitute a complex In the Jaina terminology, *kārmic* molecules (*kārmic vargaṇās*) constitute the complex proper in a subtle form and quasi-*kārmic* molecules (*a-karma vargaṇās*) grosser in form and nature constitute the external limbs of the body in consistency with the subtle complexes Thus this state of internal tension hampers full manifestation of soul's energy The spontaneous current of consciousness flows thereby preserving innumerable stumbling-blocks in its womb The *bandha* is, in this way, preceded by the *āsrava* of the *karmas*

It is however, not a sufficient elaboration of the nature of *bandha* The Jaina has a very clear conception about it, and he looks very confident in its accuracy The matter inflown in the spiritual domain, he further elaborates, neither comes, nor does it remain in a chaotic form, it form a system—dynamic but artificial in nature Every vibration of each attribute of the soul has its unique character that attracts the molecules—each of unique nature, befitting only a particular call of the soul[19] The whole of inflown matter, according to its diversified uniqueness, is, in this way, retained up It assumes various forms in collaboration with the soul's different thought-activities (*bhāvas*) full of passions ,

[17] T S, 6-4
[18] Ssr, 237, 241
[19] Pky, 65, Ssr, 91

whereas that volume of molecules which could get no passionate reception in the soul is purged out all at once Thus every retained molecule has a definite reference to a certain point of spiritual attribute Since the soul is a unified system of infinite attributes, the matter, that has a regular correspondence with certain points of those attributes, would *ipso facto* reveal a system Now since the system is established, its various departments endowed with certain definite functions are necessary to exist It is for this that the Jaina has conceived of a system of *karmas* that is roughly divided into eight compartments They are [20]

1 Knowledge-obscuring (*jñānāvaraṇīya*)
2 Intuition-obscuring (*darśanāvaraṇīya*)
3 Feeling-producing (*vedanīya*)
4 Deluding (*mohanīya*)
5 Age-determining (*āyuh*)
6 Body-making (*nāma*)
7 Family-determining (*gotra*)
8 Obstructive (*antarāya*)

The eight classes as mentioned above are distinguished in the *kārmic* system of matter, being named after their respective functions in preventing the soul from what it is naturally destined for Though it is correct to say, in this regard, that matter is not independent in its functioning, it functions truly on the vibratory cells of the soul yet, from practical or empirical viewpoint, even vibratory cells of the soul are material, for it is the effect of the rise of priorly-bound *karmas*, which are material Since relatively the cause and the effect are of identical nature, the whole mundane system caused by the *karman* is relatively material [21] Though, in real sense, it is material-spiritual when the trend of the soul is downward or rather hostile from self-truth, and spiritual-material when the trend is upward or self-restoring, yet in both the cases all-purity is hampered and there is definite reference to material inflow

Knowledge-obscuring *karmas*, nevertheless, paralyse the soul s knowing faculty , likewise intuition-obscuring does its intuition , for, due to the presence of these *karmas* the soul remains convinced hypnotically so as to be devoid of knowledge and intuition wholly or partially Under the pressure of feeling-producing *karmas* the soul feels pleasure on

[20] G S (karma kanda), p 18 , Ssr , 136
[21] A Kh , to 109 to 112

procuring something agreeable or detaching something disagreeable and pain on getting something disagreeable or losing something agreeable In both the ways as mentioned above, feeling is an artificial characteristic born of its dependence on others And dependence as such is the symbol of misery, because in its root lies *avidyā* or self-identity with the 'other' That is why it is repeatedly insisted on in the scriptures that worldly pleasure is essentially full of suffering, for it is not the natural experience of soul's own [22] Deluding *karma*, the fourth one, corrupts the soul's outlook and attitude Under the pressure of it the soul believes in the theories and dieties inconsistent with the religion and the sayings of the omniscient, and acts accordingly Thus the above four types of *karmas* drag the soul down from its original natural abode, and prove themselves detrimental (*ghāti*) to the natural leanings of the soul The rest of the four *karmas* are, though unlike the former ones, not detrimental (*aghāti*) to the soul s nature, yet they prepare such types of worldly cage that the soul cannot break it up before its set limit of time They pertain roughly to the age, body, family and one's environmental conditions All of these future modifications rest potentially in the system of *karmas* and thus the individual goes on enjoying or suffering the fruits of his acquired deeds

In this system spiritual and material energies blend together and become the occupants of the same space-points (*eka-kṣetrāvagāhi*) Thus an organism comes into existence Its each minutest part of protoplasm is constituted both by spiritual and material energy Through the system of multiple material atoms one undivided spirit pervades That is why Kunda Kunda claims that the soul is of the size of its material body which it adopts from time to time through the influx (*āsrava*) and the retention (*bandha*) of *karmas*, just as a *padma-rāga* jewel when dipped in water pervades the whole water through its own lustre [23]

The soul, however, adapts itself in the smaller or larger bodies on account of its inherent capacity of doing so The Jaina has named that capacity as *agurulaghutva* Through this particular capacity the soul remains the same throughout its larger or smaller organisms It is, factually, included in the nature of the soul Forgetting this aspect of the soul's nature, even a great intellectual like Sankara polemized the Jaina position with apparently no success [24] For the Jaina does not maintain, like Descartes, that the entities of the soul and the body remain quite distinct throughout having only the contact of each other at the

[22] Panc , 2 239, 250 321, 324
[23] Pky 33
[24] B S B , 2-2-34 to 36

passage of penial gland for which Descartes had to postulate the third agency in the name of God as mediator between the two. The Jaina does not absolutely corroborate with the Cartesian theory of the soul and the body and their inter-actionism at a particular point. He supports both the theories of inter-actionism and parallelism non-absolutely, accepting a unique position with regard to *āsrava* and *bandha* of *karmas*.

In addition to the categories of *āśrava* and *bandha* Kunda Kunda adds two more categories as the merit (*punya*) and the demerit (*pāpa*). These categories are the modifications of the above two. The cause of these categories is the same as that of the above, i.e. *adhyavasāna* but the bound *karmas* differ internally in two ways from at least four standpoints, i.e. cause (*hetu*), form (*svabhāva*), experience (*pariṇāma* or *anubhava*), and goal (*āśrava*).[25] Those *karmas* that are caused by the devotion to *Arihantas* and compassion to other beings, etc., are auspicious *karmas*, and those caused by passion, inauspicious thought-paints (*lesyās*), dis-obedience to superiors, etc., are inauspicious *karmas*. Likewise relatively to the form (*svabhāva*), auspicious *karmas* result in pleasant feelings, pleasant body, family and also pleasant environment, where as inauspicious *karmas* in unpleasant ones. From the standpoint of experience (*anubhava*)) one may have pleasure and pain, by which respectively auspicious and inauspicious *karmas* are determined. And finally those karmas that enable the soul to proceed on the path of salvation are auspicious and those that cause deterioration are inauspicious. In this way, from the practical point of view, at each step, *karmas* bifurcate themselves, in which auspicious *karmas* (*subha karmas*) fall in the category of merit (*punya*) and inauspicious one's (*asubha karmas*) in the category of demerit (*pāpa*). These categories are, therefore, determined by the resulting effects of *bandha*. Thus, from practical point of view, the category of merit is preferred, but, seen from the real point of view neither of them is so, for, both are determined by the *karmas*, and have a tendency of dependence. Dependence as such is the symbol of unhappiness, irrespective of its being concerned with superior or inferior deeds. According to Kunda Kunda, shackles of gold as well as of iron both have the binding nature of similar type.[26] Therefore, from the real point of view categories of merit and demerit are both of no use, and the reality of the soul is the ultimate source of eternal happiness. Pleasure as derived from merit is very short-lived and is really the originator of stufferings. The essence of the soul transcends both these categories.

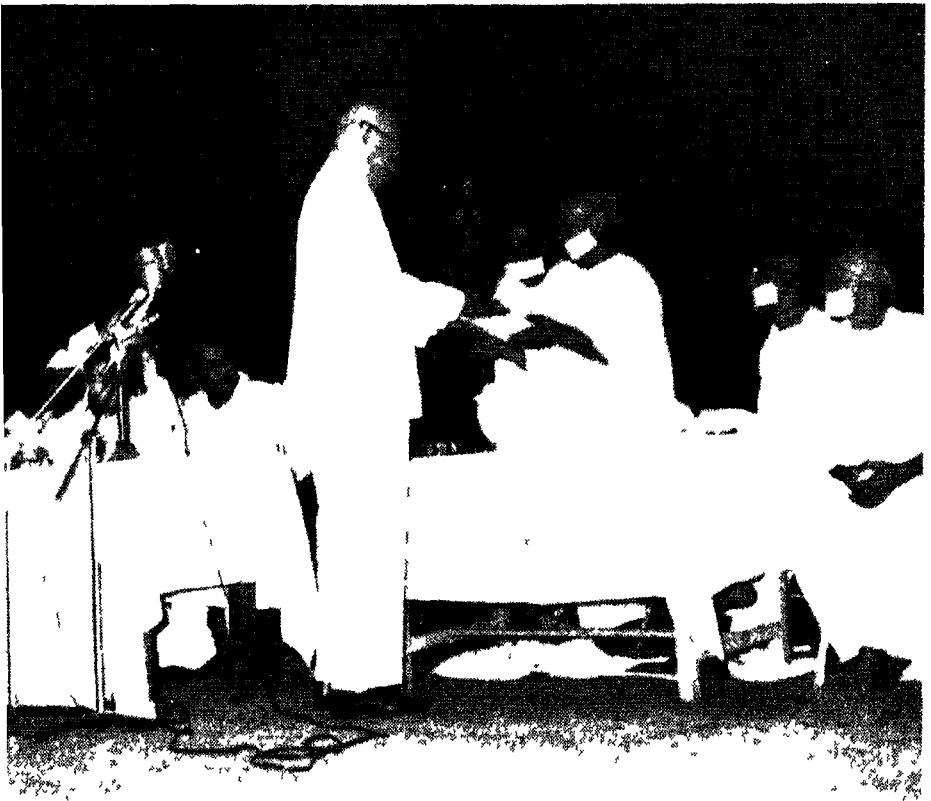
To be continued

[25] A Kh., to 145

[26] Ssr., 246

ABBREVIATIONS

A Kh	*Atma Khyati* of Acarya Amrita Candra, a commentary to the *Samaya Sara*, Songarh Ed, (1953)
B S B	*Brahma Sutra Bhasya* of Sankara, Nirnaya Sagar Press, Bombay, (1915)
B Pd	*Bodha Pahuda* of Kunda Kunda Muni Ananta Kirti series, Ed I
D Anu	*Dvadasanupreksa* of Svami Kartikeya Ed I, Patni Digambara Jaina series
G B	*Gita Bhagavad,* Gita Press, Gorakhpur
G S	*Gommata Sara* of Acarya Nemi Candra, Vol V of the Sacred Books of the Jainas Ed by J L Jaini
I P S	*An Introduction to the Philosophy of Sri Aurobindo,* by S K Mitra, B H U Press, (1945)
L D	*The Life Divine* of Sri Aurobindo, Ist University Ed, Pondicherry, (1955)
Lett S A	*Letters of Sri Aurobindo* (Hindi version) Vol I, II, (1953)
M Pd	*Moksa Pahuda* of Kunda Kunda, Muni Ananta Kirti series, I Ed
Nsr	*Niyama Sara* of Kunda Kunda, J L Jaini series
Psr	*Pravacana Sara* of Kunda Kunda, Songarh Ed (1950)
Pky	*Pancastikaya Sara* of Kunda Kunda Songarh Ed, (1959)
Panc	*Pancadhyayi* of Raja Mall Pub Mahavira Br Asrama, Karanji
Ssr	*Samaya Sara* of Kunda Kunda Songarh Ed, (1953)
S V	*Samaya Vyakhya* of Amrita Candra a commentary to the Pancastikaya, Songrah Ed, (1959)
S B S	*A Survey of Buddhism* by Sangh Rakshit, Pub The Indian Institute of Culture, Bangalore (1957)
S K	*The Samkhya Karika* of Kapila ed by Surya Narain Shastri, University of Madras, (1948)
S S	*Samadhi Sataka* of Pujyapada Pub The World Jaina Mission (1950)
T S	*Tattvartha Sutra* of Umasvati, Songarh Ed II
T V	*Tatparya Vrtti* of Jaisenacarya a commentary to the *Pravacana Sara* Rai Chandra Jaina Series, (1935)
D S	*Dravya Sangraha* of Acarya Nemi Candra, Saral Jain Granth Mala Jabbalpur, (1938)

The erudite Jaina scholar Muni Nagraj of the Terapanth order receiving the degree of Doctor of Literature (honoris causa) from Dr P V Cherian Governor of Maharashtra conferred on him by the University of Kanpur at a special convocation held at Bombay This journal recently published his paper Ajatasatru Kunika

GOSALAMATAM

—an evaluation of the Gosala episode as contained in the fifteenth chapter of the Bhagavati Sutra—

RAM PRAKASH PODDAR

Winternitz alleges that most of the Jaina canons are written 'in a dry-as-dust, matter-of-fact, didactic tone' and 'are seldom instinct with that general human interest which so many Buddhist texts possess' The allegation is not wholly justifiable, for the manner of their narration is far from being dry-as-dust, although the matter in many cases may not be instinct with general human interest Not only the verses but also the prose of the *Agamas* marks the perfection of the narrative style It is smooth and rhythmical, all angularities and ruggedness having been carefully eliminated to render it fit for oratory Sentences are broken into small patches which are well balanced , caesuras are so placed that the total effect is perfectly rhythmical The tone very effectively adapts itself to the changing mood of the narratives , alliterations and assonances, onomatopoeic effects and repetitions are purposively used to render the meaning vivid and picturesque We have reasons to believe that most of these passages must have, many a time, held the audience spell-bound and it must have been a pleasant task for the monks to remember them and to recite them to the congregations But for these interests, these would have not at least with-stood the severe onslaught of time

'Gosalamatam', the fifteenth chapter of the *Bhagavatī Sūtra* which not only shares all the general characteristics of the canonical prose but has also its individual literary merits as a narrative, is taken up to illustrate the above points

The chapter constitutes an organic whole by itself It aims neither to relate directly the legend of Gosala nor to give an objective account of his doctrines , it rather attempts an exposition of Gosala's character as it has appeared to the author

According to this, Gosala appears initially to be a disciple of Lord Mahavira Later, he established an independent sect, the Ajivikas, and entered into rivalry with him But he got defeated and before the end of his life he sincerely repented for his evil deeds This chapter of the *Bhagavatī Sūtra* presents this schism in a significant way

The story begins with Gosala's proclaiming himself to be a *Jina*, *Kevali* and Omniscient. Indrabhuti Gautama came to know of it and he inquired of his master about him, whereupon the Lord narrated his life.

Gosala was the son of a Mankkha[1], named Makkhali. His father wandered with his wife Bhadra begging his food and carrying a painter's board in his hand. Bhadra was pregnant and she bore him a male child who was later called Gosala by his father for having been born in a cow-shed of a Brahmin. Growing up he also wandered like a Mankkha with a painter's board in his hand and begged his bread.

He met Lord Mahavira in the workshop of weaver on the outskirts of the city of Nalanda, where he had stayed to spend the rainy season. He saw that Lord Mahavira had attained such great merits through his penances that the five supramundane incidents[2] occurred wherever he accepted food. He was so overwhelmed with a sense of wonder that he declared himself a disciple of the person who had them. He told the Lord again and again "O Reverend, you are my preceptor in religion and I am your disciple. Then he kept wandering with him for a period of six years.

Once as they were proceeding from Siddharthagrama to Kurmagrama on the way Gosala saw a *tila*-plant and asked the *Tirthankara* about the future forms of the seven *tila*-flowers. He was told that those flowers would appear again as seven *tila-grains* in one chaff in that very plant. Since Gosala was devoid of any genuine reverence for Lord Mahavira, he uprooted the plant and threw it away to make his predictions untrue. Again passing that way Gosala attracted Lord Mahavira's notice to the spot where once stood the *tila*-plant and told him that his omniscience had erred. But Gosala himself had been deceived. Things had taken a turn contrary to his expectations. Just after his having uprooted the *tila*-plant torrential rains followed and the uprooted plant took root and revived. The *tila*-flowers had actually taken the

[1] The exact connotation of the word Mankkha cannot be stated precisely. But it seems that it indicated a particular class of people who wandered from place to place and for their living depended on begging. That they had something to do with the painter's board is evident from the fact that both Mankkhali and his son Gosala have been described to be moving with a painter's board. May be they displayed some paintings to the people.

[2] *pancadivyain tam jaha* (1) *vasudharabuttha*, (2) *dasaddhavanne kusume nivaie*, (3) *celukkheve kaa*, (4) *ahaya o devadundubhio*, (5) *antara viyanam agase ,aho dane dane tti ghutthe*

forms of *tila*-grains But sceptical as he was, he believed it only when he himself verified the number of grains in the chaff

In the mean time Gosala encountered Vaisyayana, the *bālatapasvī*[3], who, vexed with his persistent mockery, sent forth his spiritual power[4] to kill him which, however, was annulled by the forbearing spiritual power of the Lord and so, Gosala was saved When he came to know all about it he fervently aspired to obtain the spiritual power which had been obtained by Vaisyayana Lord Mahavira instructed him how to acquire it and in course of time he did acquire it

Then he proclaimed himself to be a *Jina* and *Kevali* and defied the leadership of his teacher But the latter exposed the facts and publicly declared that Gosala was a rebel and not a *Jina* This enraged Gosala and he entered into a verbal, later into a spiritual, duel with the *Tirthankara* in which he met with defeat of all his ambitions He even used his *tejolesyā* to kill Lord Mahavira but like a boomerang it came back upon his own self Even on the brink of death, he kept up the appearance but finally truth forced its way through him and he confessed his crimes and sincerely repented for them

Makkhali Gosala has been mentioned in the Buddhist texts also In the commentary upon *Dighanikāya* there is an explanation of his name It agrees with the account of the *Bhagavati* regarding his being born in a cow-shed But here we get a different explanation of Makkhali which is very ingenious, for it throws some ironical hint upon the doctrines propounded by him According to this text, Gosala was once asked by his master to carry a pitcher full of oil through muddy and slippery grounds He was cautioned not to slip, '*tata mā khali* , but he did slip Getting afraid, he fled away but his master chased and caught him by the fringe of his garment, which he left behind and walked off naked and thus became a sky-clad mendicant He derived his name "Makkhali from the phrase '*mā khali*' Here it is remarkable that Gosala tried his best not to slip but he slipped He had no desire to be a sky-clad mendicant but he became one Both these happenings are ironical reflections upon his doctrines of absolute determinism According to him, there is nothing like free will which a person my exert in a particular way , everything is pre-ordained, and no divergence from the set track is ever possible No effort could prevent the pitcher full of oil from falling and no will or determination was strong enough to

[3] Literally, the ignorant ascetic
[4] *tejolesya*

prevent Gosala's turning from an ordinary domestic servant to be the leader of a sect

According to the *Bhagavati* Makkhali was the name of his father who was a Mankkha Obviously this explanation, though more realistic, is not instinct with irony as the one mentioned above That Gosala like his Mankkha father carried a painter's board and had something to do with the imitative art is significant, for in trying to emulate the Lord after having seen the astounding results of his merits and to equal Vaisyayana who was the wielder of the *tejolesyā*, he showed himself to be too much given to imitating anything that impressed him

The most striking achievement of the author however, is the unity of the chapter The whole structure of Gosala's doctrines is based on the *tila*-episode He propounded the theory of *pauttaparihāra* according to which all *vanaspatikāya* enter one after another forms, under the same group, as the *tila*-flowers become the *tila*-grains He stretches this principle so far as to apply it to those who are about to attain emancipation These also, of necessity, have to make seven *pauttaparihāras* before they obtain the final liberation He suggested that there is a pre-ordained track for all *jivas* Before liberation each soul has to enter seven *devabhavas* seven *sanyutthanikāvas*, seven *sanjñigarbhas*, and has to make seven *pauttaparihāras* i e it has to enter seven different bodies[5] Then all *karmas* being spent up, salvation necessarily follows

It is easy to discern how the whole structure of his doctrines is rooted in his frustration in the *tila*-episode His doctrines are all attempts to undermine Lord Mahavira He held that the track for all *jivas* is preordained Under such circumstances, omniscience is naturally of little value for who would praise a seer who sees that morning follows the night ? This attempt to undermine omniscience is a consequence of his humiliation in the *tila*-episode For, inspite of his will and determination he could not prevent the *tila*-flowers from being re-born as grains in the same plant This led him to propound that efforts and will are all useless void—they do not count at all This doctrine also like the former one is meant to conceal his defeat

The doctrine of *pauttaparihāra* of the *vanaspatikāya* also has been attempted by the propounder to slight Lord Mahavira s omniscience The *tila*-flowers as a matter of course, were going to be born as *tila*-

[5] Recurrence of number seven is significant The *tila*-flowers were seven in number

grains So there is little credit in knowing it before hand This doctrine also helped him to conceal his identity at the time of the final duel when he claimed that he was Udai Kaundinya in his seventh *pauttaparihāra* and not Gosala, the former disciple of Lord Mahavira

It is likely that the Ajivikas in course of explaining their doctrines of *pauttaparihāra*, etc, illustrated them by some parallel only which bore similarity with the *tila*-episode

The chapter delineates with utmost accuracy the character of Gosala He is an upstart He has no genuine aspiration for an ascetic life He is simply ambitious He has seen the wonders wrought by the merits of the penances and so he wants to have for himself a niche in the temple of fame his object is not emancipation, it is just the attainment of a glory that would dazzle the world

He has no genuine sense of reverence for Lord Mahavira He follows him, for he has been dazzled with his brilliant achievements The sceptic in him would fain disbelieve him, as he did in the *tila*-episode Thus his final rebellion against his teacher is essentially rooted in his character His inordinate ambition would not let him rest It would spur him persistently, to usurp the glory of a *Jina Kevali* and Omniscient

When he knows of Vaisyayana's *tejolesyā*, he gets impatient to acquire it such an acquisition would certainly gratify, to a large extent, his passion for greatness When he acquires this power, he turns against the teacher himself

His detailed references to his various *pauttaparihāras*, his tortuous calculation of time and other complications of his statement during his encounter with Lord Mahavira expose rather the hypocritical, deceptive and complex personality of Gosala

Gosala's exposition of his doctrines is not precise and clear Its external verbosity exposes its inner hollowness and meaninglessness In a network of complicated details he only tries to conceal his perfidy and hypocrisy He is completely shattered when his *tejolešyā*, emitted to kill Lord Mahavira, rebounds upon him His composure vanishes and he enters almost a state of madness His disperate attempts to conceal his wounds are apparent in his meaningless physical actions he sucks green mangoes, drinks dances and sprinkles cold water upon his person Made of very tough stuff as he is, he does not succumb so

very soon he still declares himself to be a *Tirthankara* and puts forward the dogmas of eight climaxes[6] to justify his mad and meaningless actions

It is interesting to note how his personality gradually under-goes disintegration Vain and perfidious, and ambitious of worldly glory, he rises to power by the practice of falsehood, and for the time being seems quite composed His narration of a significant allegory[7] to Ananda shows his self-composure at its best He is like the serpent who emerges from the fourth peak of the ant-hill The serpent is magestic and confident[8] and so is his perfidy till he has not seen the truth that glared through the eyes of Lord Mahavira Confronted with it his deception pales, and shatters to pieces

Thus the legend of Gosala in the *Bhagavati Sūtra* gives us in a rhythmical and effective prose a consistent plot and a character developed with perfect consistency The author does not directly aim at any objective analysis of or rational attack upon the Ajivika system He simply reveals the man and correlates his system with his own personality

[6] *attha carimain pannavei tam jaha* (1) *carime pane,* (2) *carime gaye,* (3) *carime natte* (4) *carime anjalikamme* (5) *carime pokkhalasamvattae mahamehe,* (6) *carime seyanae gandhahatthi,* (7) *carime mahasila kantae sangame* (8) *carime tithankara*

[7] *egam maham uvamiyam*

[8] *uggavisam candavisam ghoravisam mahavisam aikayamahakayam masimusakalagam nayanavisarosapunnam anjanpunjanigarappagasam rattaccham jamalajuyal cancalacalantajiham, dharanitalavenibhuyam ditthivisam sappam sarasarasarassa vamniyassa siharatalam duruhai*

Correspondence

I have gone through the series of Kastur Chand Lalwani s articles 'A Jaina view of Cosmos published recently in the various issues of the *Jain Journal* with a keen interest The learned author has, no doubt made an exhaustive exposition of the Jaina account of the universe, but I was disappointed not to see anything even in the last paragraph of the article that could have justified the authenticity of the Jaina map of the universe vis-a-vis the latest researches in the field of cosmology A vast exploration has already been made in the structure of the earth duly demonstrated by the authentic photographs obtained by space-crafts or so, leaving no grain of doubt that the whole hypothesis propounded by old ones with regard to the mode of structure of the cosmos is false When such is the position, should it not be worth-while on our part to recast our whole account and declare boldly and honestly that the old thesis of *Trilokasāra* is out of date now ? Or as it was expected from the learned author in his concluding portion of the article the whole account should have been given to a better interpretation from the viewpoint of the philosophy of Organicism I think now it is high time for us to recast the old tenets of Jaina thought in the light of new theories of science and technology in order to make them more useful and pragmatic for our modern attitude of life

P K Jain (Dr)

Tehri, Garhwal

I think, Dr. P. K. Jain has made an interesting point when he says that "it is high time for us to recast the old tenets of the Jaina thought in the light of new theories of science and technology, etc." Perhaps it is. But my apprehension is that even with all its spectacular achievements, modern science has touched so little of the knowledge of the universe, while the theological viewpoint, despite its being unscientific or extra-scientific, is still so all pervasive that it may be somewhat premature to recast the old tenets of any religion in the light of modern information. To be specific, how much of the whole universe is really revealed to modern cosmology? True, our knowledge of the earth now is more complete, but how insignificant is the position of the earth in the entire scheme of cosmos? And until our sciences know more of the cosmos, I wonder on what line may the reconstruction begin. At least that was not the purpose that I had set to my self when I wrote the article which has been printed in three instalments. It was simply to present the traditional views, oriental and occidental, with, of course, dominance given to the Jaina along with the outcome of modern researches in a spirit of comparing notes, which I guess, has been done in the article. For the rest, my feeling is that a reconstruction of the traditional view in the light of developments of modern sciences is not only premature, their focus is so very different and so is their equipment and purpose, that any such reconstruction may be a perpetual absurdity the two always holding distinct spheres of interest and belief. This however, is no suggestion to keep our eyes and ears shut towards modern knowledge, still less to propagate a blind faith in whatever is traditional.

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Books Received

LALWANI, K C, *Jaina Namokāra* (The Late Rawatmal Lalwani Commemoration Series Number 1), Prajnanam, Calcutta, 1969 Pages 5+18 Price Re 1 00

Gives short life-sketch of Late R M Lalwani and an exhaustive exposition of Jaina *Mahāmantra Namokāra* The *mantra* is discussed in its spiritual and historical aspects and its significance for mundane prosperity and soul s liberation has been fully brought out

MOGGALLAN *Pāli Moggallan Vyākarana*, edited and translated by Anand Kausalyayan, Visvesvaranand Vaidic Sodh Samsthan, Hoshiarpur, 1965 Pages 20+369 Price Rs 5 50

Text with Hindi translation

NAIR, V G AND MUNI RAJYASH, *Tapasvinī Candrayaśa Srī and an Outline of Jainism*, The Jain Sangh, Madras, 1969 Pages 40

It is intended by this publication to commemorate the life history of the Jaina nun Chandrayasha Shri who observed a long fast for 45 days and passed away on the next day Biography by V G Nair, an outline of Jainism by Muni Rajyash Illustrated

PADMANABHAN, S, *Nāgarāja Temple*, S Padmanabhan, Nagercoil, 1969 Pages 26 Price Rs 1 25

Traces the origin and history of the Nagaraja Temple at Nagercoil Illustrated

PRAGWAT, R, B, *Glory of Jainism*, The Jain Mission Society, Madras, 1969 Pages iv+84+14 Price Rs 2 00

Presents short analytical study of Jaina metaphysics and its contributions to human thought and culture

BOOK REVIEW

JAIN SAHITYA-KA BRHAD ITIHAS (A Comprehensive History of Jaina Literature in Hindi), Vol III *Āgamic vyākhyāen* Mohanlal Mehta P V Research Institute, Varanasi Pages 8+548 Price Rs 15 00

This is the third volume of an encyclopaedic work on the Jaina canonical literature of which the earlier volumes had already been reviewed in somewhat disproportionate detail in these columns As the sub-title to the volume indicates, its preoccupation is with the diverse *Āgamic* interpretations notably *niryuktis*, *bhāsyas*, *cūrnis* and *tīkās* While the text provides details on each, the readability of the book is immensely enhanced by an exclusive and learned introduction by the author on the entire field of auxiliary sacred literature of the Jainas Excluded from this is an equally vast literature in languages other than Prakrit and Sanskrit and perhaps that will be presented between separate covers in future

The older a religion and its cannonical texts, the more the need to use auxiliary literature to understand them The volume and variety of the latter, let alone other evidences, would support the claim of Jainism as being the oldest religion of the land Its earliest commentaries are written in the same language, Prakrit, which is the expression of the *Āgamic* texts But later, when the Brahmanical scholarship came to exist in this land and some of their leading luminaries were even attracted within the fold of Jainism, an auxiliary literature in Sanskrit made its appearance The use of Sanskrit is therefore posterior to Prakrit and may be, if the reviewer is not really venturing to propound a new theory, Sanskrit (coming as it does from the word '*sanskāra*') is itself a refinement and hence a progeny (?) of Prakrit But that is just a deviation

The auxiliary literature considered in this volume, as indicated above, runs into four lines Of these the *niryuktis* occupy the first place and their preoccupation is with technical terms in the *Āgamic* texts whose technicality must have enhanced with time The interpretation is given in Prakrit verse and the methodology used is one of providing all possible meanings and then indicating the most appropriate one In view of the non-availability of *niryukti* by any other savant, Bhadrabahu (II) holds a virtual monopoly as a *niryuktikāra* having written on the ten *Āgamas* (of which eight are extant), and is therefore the most helpful bridge with the past But with the further passage of time even these *niryuktis* must have acquired a certain technicality in themselves needing additional keys to their inner significance and portions of the *Āgamic* texts which were too apparent to the *niryuktikāras* to be taken care of must in themselves have become obscure So a new line of auxiliary literature was developed entitled *bhāṣyas*, again in Prakrit verse, which threw light partly on the *niryuktis* and partly on the untackled portions of the *Āgamas* The monopoly now gives way to a duopoly, two writers Jinabhadra Gani and Sanghadasa Gani now flourishing, each having a couple of *bhāṣyas* to his credit To the former we owe the *Viseṣavasyaka-bhāsya* and the *Jitakalpa-bhāṣya* and to the latter the *Vṛhadkalpa-laghubhāsya* and the *Pañcakalpa-mahābhāṣya* There might have been other *bhāsyakāras* but unfortunately they are lost to us

More complete interpretation of the *Āgamic* texts are, however, contained in the last two categories of auxiliary literature, viz, *cūrnis* and *tikās*, the former being written in Prakrit or dominantly in Prakrit with Sanskrit admixture and the latter making exclusive use of Sanskrit As with the passage of time, the obscurity of the original texts had increased, more comprehensive interpretative literature had become a necessity, first in Prakrit and later in Sanskrit, as key to the former

The *cūrnis* and *ṭikās* are, however, not restricted to the *Āgamic* texts, they have also covered the post-*Āgamic* literature Besides, they contain many independent lines providing us useful window to such diverse subjects as *ācāra*, *darsana*, *karma*, *jñāna*, *pramāṇa*, *yoga*, even civics, politics, geography, sociology, psychology, and sex In fact, the *cūrnis* and *ṭikās* contain such independent treasure of knowledge that it will be doing them less than justice to view them as mere note-books In fact some of the Jaina *ṭikākāras* were great encyclopaedists in whose works the past knowledge attained a synthesis and then these opened new grounds Among the *cūrnī* writers the most celebrated name is that of Jinadasa Gani Mahattara who is the author of at least eight of them Some of the *cūrnis* follow the *niryuktis* while others follow the *Āgamic* texts Only a few follow both Among the Sanskrit *ṭikākāras*, the earliest name is that of Acarya Jinabhadra Gani who was simultaneously a writer of *curni* and *bhāṣya*, and hence who could be placed in any one of the three categories Among those who may be mentioned exclusively as *ṭikākāras* the more celebrated names are Haribhadra Suri Silankacarya, Vadi-vetala Santi Suri, Abhayadeva Suri Malayagiri and Maladhari Hemacandra A more complete list of available names would simply be formidable Needless to mention many names are lost It is no easy job to introduce such an enormous literature as a part of literary history The author deserves congratulation for having accomplished it with such exceptional ability [1]

K C L

[1] We are happy to record that Dr Mohanlal Mehta has recently been awarded the Rabindra Special Prize by the Government of the Uttar Pradesh for this volume for his distinguished contribution to Hindi literature —*Editor*

Books on Jainology

AMAR CHAND, *Hastināpura, the glory of Ancient India* (Sanmati Publication No 7), Jain Cultural Research Society, Varanasi, 1952 Pages viii+64, Price Rs 2 25

It throws light on archaeology and history of Hastinapura Illustrated

BHARGAVA DAYANAND, *Jaina Ethics*, Motilal Banarsidass, Delhi, 1968 Pages xvi+296 Price Rs 20 00

Comparative and comprehensive study of the ethical principles of Jainism with their metaphysical background Discusses conduct of house-holder, conduct of monk, penances, stages of spiritual development Appendices on cannonical and non-cannonical literature of *Svetāmbara* and *Digambara* Jainas

BHARILIA, SHOBHACHANDRA & OTHERS (Ed), *Muni Sri Hajārimal Smrti Granth*, Muni Sri Hajarimal Smrti Granth Prakashan Samiti Vyavar, 1965 Pages pha+916+111 Price Rs 40 00

Part I Felicitation, life, recollections, etc

Part II Articles in Hindi on philosophy and religion

Part III Articles in Hindi on culture, history and antiquity

Part IV Articles in Hindi on language and literature

Part V Articles in English on Jainology

BRAHMACARI SITALPRASAD, *Madrās va Maisūr Prānt-ke Prācin Jain Smārak* (Hindi), Mulchand Kisandas Kapdia, Surat, Vir Sambat, 2454 Pages 16+13+334 Price Rs 1 12

Descriptive catalogue of Jaina vestiges as found in Madras and Mysore region based on Imperial Gazzetiar

DURGAPRASAD, MAHAMAHOPADHYAY PANDIT and VASUDEVA LAXMANA SHASTRI PANASIKAR, *Kāvyamālā*, Part VII (being a collection of old and rare Sanskrit *kāvyas, nātakas, campus, bhānas, prahasanas, chandas, alankāras*, etc), Nirnaya Sagar Press, Bombay, 1907 Rupee 1 00

Contains text of *Bhaktāmarastotram* by Manatungacarya, of *Kalyāṇamandirastotram* by Siddhasena Divakara, of *Ekibhāvastotram* by Vadiraja, of *Bisapahārastotram* by Dhananjaya, of *Jinacaturvimśatikā* by Bhupala Kavi, of *Siddhipriyastotram* by Devanandi of *Sūkti Muktāvali* by Somaprabhacarya, of *Jinaśatakam* by Jambuguru, of *Vairāgyasatakam* by Padmananda of *Siddhāntāgamastavah* (*sābacūri*) by Jinaprabha Suri, of *Ātmanindāṣṭakam*, of *Mahāvirasvāmistotram* by Jina Ballava Suri and Hemacandracarya, of *Parsvanāthastabah* and *Gotamastotram* by Jinaprabha Suri of *Sri Vira stabah* by Jinaprabhacarya, of *Caturvimsati Jinastavah Pārsvastabah* and Sri *Vira-nirvāna-kalyānakastabah* by Jinaprabha Suri, of *Praśnottara Ratnamāla* by Vimala, of *Rsava Pañcāśikā* by Dhanapala and of *Caturvimsati Jinastutih* (*satippani*) by Sovana Muni

JAIN, JYOTIPRASAD *Bhāratiya Itihās ek drsti* (Jnanpith Lokoday Granthmala Hindi Series No 145) Bharatiya Inanpith, Kashi, 1961 Pages 6+714 Price Rs 8 00
History of India veiwed from Jaina angle

JAIN, KAILASH CHAND, *Jainism in Rājasthān* (Jivaraja Jaina Granthamala No 15), Jaina Samskriti Samraksaka Samgha, Sholapur, 1963 Pages vii+284+v+iv Price Rs 11 00
Contains sources, historical role of Jainism, divisions and subdivisions of Jainism, Jaina art, Jaina literature, Jaina *sastrabhāndāras*, Jaina monks and statesmen, contributions of Jainism to Rajasthan With bibliography and index Illustrated

NAHATA AGARCHAND & OTHERS (Ed) *Srimad Rājendra Surī Smārak Granth*, Sri Saudharmabrhattapagcchiya Jain Svetambar Sri Samgha, Ahore 1957 Pages 39+875 Price Rs 15 00
Part I Felicitation, life, recollections, etc, in Sanskrit, Hindi, Gurjar and English
Part II Articles on Jainology in Hindi, Gurjar and English

MUNI HARSAVIMAL, *Life story of Sri Pārśvanātha*, translated from Hindi by Kamta Prasad Jain, The World Jain Mission, Aliganj, 1955 Pages iv+46
A short life sketch of Parsvanatha with stories from his previous life Illustrated

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Non-violence, self-control and austerities
constitute the highest good

—*Dasavaikālika Sūtra*

KAMAL SINGH RAMPURIA

"RAMPURIA CHAMBERS"

10 CLIVE ROW

CALCUTTA 1

Know other creatures' love
for life, for they are alike ye
Kill them not ; save their
life from fear and enmity

—LORD MAHAVIR

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